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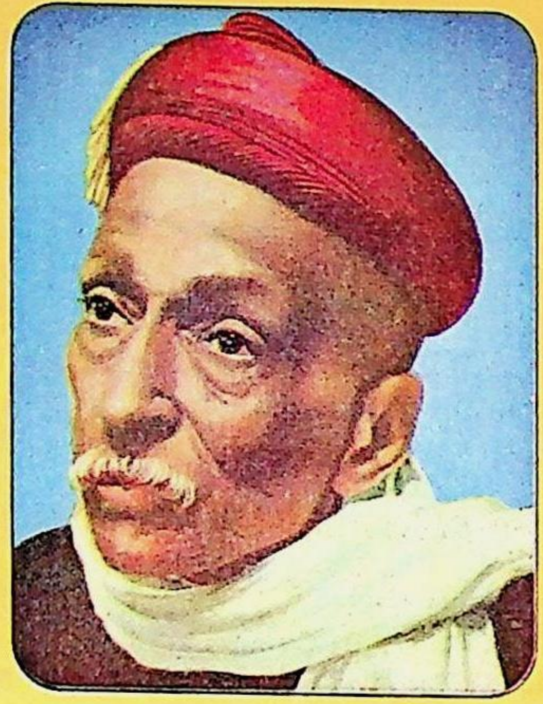

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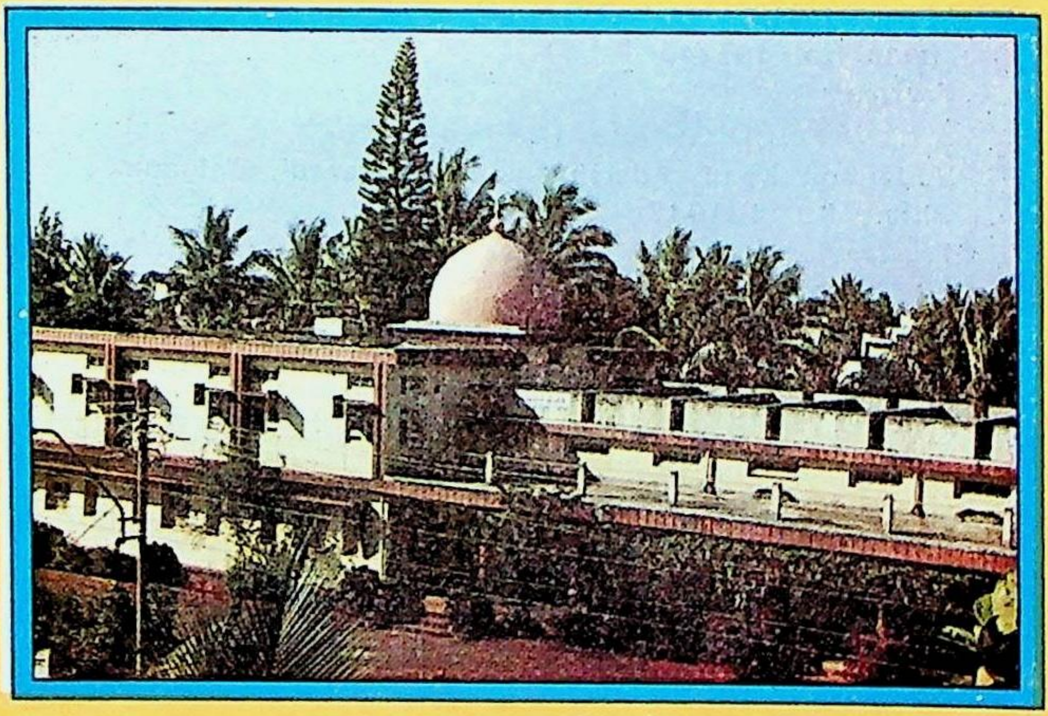
A QUARTERLY JOURNAL OF SPIRITUAL LIFE
DEVOTED TO RELIGION, PHILOSOPHY, MYSTICISM & SCIENCE OF YOGA

Vol. XXXIII APRIL-JUNE 1999 No 3



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Shri P. D. Dharwarkar
B.Sc., C.Eng. F.I.E., M.A.S.C.E.
188, Tilakwadi, Belgaum-590006

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Editor :
Shri P. D. Dharwarkar
B.Sc., C. Eng. F.I.E.,
M.A.S.C.E.
Phone : 465701

Prayer to Prabhu Ramachandra

(with stanzawise English Translation)

१) ध्यायेदाजानुबाहुं धृतशरधनुषं बद्धपद्मासनस्थं
पीतं वासो वसानं नवकमलदलस्पर्धिनेत्रं प्रसन्नम् ।
वामांकारूढसीतामुखकमलमिल ल्लोचनं नीरदाभं
नामालंकारदीप्तं दधतमुरुजटामंडनं रामचंद्रम् ॥
Let us meditate on Shri Ramachandra,
Whose hands can reach his knees
Who sits in a posture, known as baddh-padmasana
Who wears a yellow dress
Whose eyes rival in beauty with a fresh lotus flower
Whose face glows with happiness
Whose glance is turned towards Seeta on his left lap
Whose skin is lustrous with the colour of the cloud
Who is embellished with a number of ornaments and
Whose head adorns a big spiral of hair.

२) ध्यात्वा नीलोत्पलश्यामं राजीव लोचनं
जानकीलक्ष्मणोपेतं जटामुकुटमण्डितम् ।
Meditating on Ramachandra,
the colour of whose skin is like a blue lotus flower
Whose eyes are like a full-blown lotus flower
Who has both Laxman & Seeta with him and
Whose crown of spiralled hair adds to his lustre

३) सासितूणधनुर्बाणपाणिं नक्तंचरान्तकं
स्वलीलया जगत्त्रातुमाविर्भूतमजं विभुम् ।
Who has a sword in the scabbard, a sheaf of arrows on his back,
bow and arrow in his hand, who is destroyer of demons,

Who is the birthless all-pervading God, who has incarnated Himself for the protection of the world in the form of Shri Ramchandra.

४) कौसल्येयो दृशौ पातु विश्वामित्रप्रियः श्रुती
घ्राणं पातु मखत्राता मुखं सौमित्रिवत्सलः ।
Oh Rama, the son of Kausalya, protect our eyes
Oh Rama, who is dear to Vishwamitra, protect our ears
Oh Rama, the protector of yadnas, protect our nose, and
Oh Rama, the lover of brother Laxman, protect our mouth

५) जिव्हां विद्यानिधीः पातु कण्ठं भरतवन्दितः
स्कंधौ दिव्यायुधः पातु भुजौ भग्नेशकार्मुकः ।
Oh Rama, the store house of all knowledge, protect our tongue,
Oh Rama, whom Bharat bows, protect our neck,
Oh Rama, who carries fearful arms, protect our shoulders
Oh Rama, who broke the Shiva's bow, protect our arms

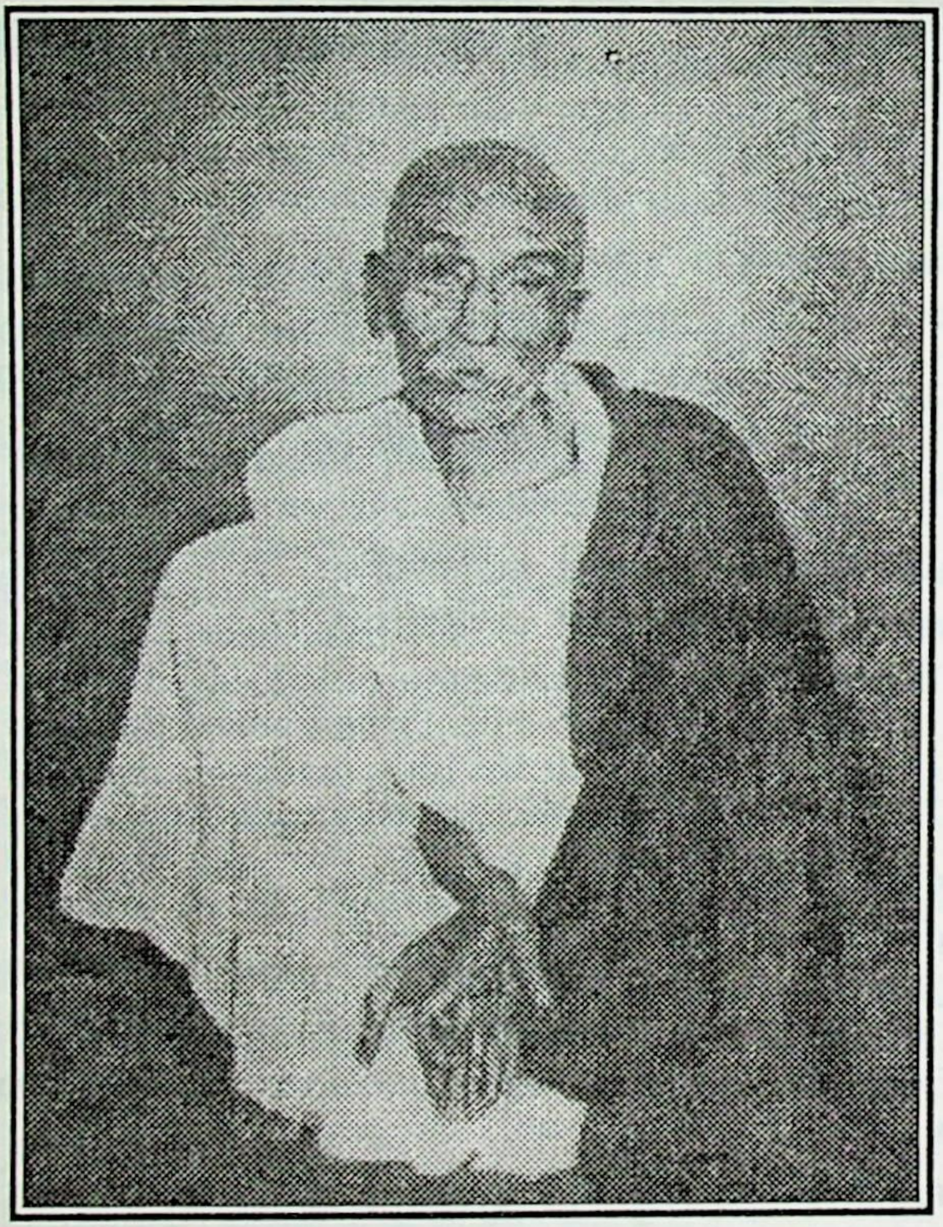
६) करौ सीतापतिः पातुहृदयं जामदग्न्यजित्
मध्यं पातु खरध्वंसी नाभिं जाम्बवंदाश्रयः ।
Oh Rama, the Lord of Seeta, protect our hands
Oh Rama, who vanquished Parashuram, protect our heart
Oh Rama, the killer of demon Khar, protect our midbody
Oh Rama, the Refuge of Jambawant, protect our navel.

७) सुग्रीवेशः कटी पातु सक्थिनी हनुमत्प्रभुः
ऊरू रघूत्तमः पातु रक्षः कुलविनाशकृत् ।
Oh Rama, the protector of Sugreev, protect our waist
Oh Rama, the God of Hanumant, protect our torso
Oh Rama, the best of Raghukal & destroyer of the demons, protect our loins

८) जानुनी सेतुकृत् पातु जंघे दशमुखान्तकः
पादौ विभिषणश्रीदः पातु रामोऽखिलं वपुः ।
Oh Rama, who bridged the sea, protect our knees
Oh Rama, who killed Ravana, protect our calves
Oh Rama, who gave Vibhishana his kingdom, protect our feet and
Oh Rama, (the refuge of all), protect our whole body.

□□

SHRI GURUDEV DR. R. D. RANADE



Birth :
Jamkhandi
3-7-1886

Nirvana :
Nimbal
6-6-1957

Thus Spake Gurudev.....

As a dumb man cannot express the sweetness of nectar, so also I cannot express my internal bliss..... Throughout all my experiences I have been overwhelmed with silence. What shall I do if I cannot speak a word? Nivṛtti showed me the God in my heart, and I have been enjoying each day a new aspect of Him..... As I heard of God's qualities, my eagar heart ran to meet Him. My body and mind and speech became transfixed. In all eagerness, my hands were lifted up. But as I saw the form of God, they remained motionless as it were. My eyes refused to wink, and I remained one with what I saw..... I have been satiated by the enjoyment of Divine experience, and I have been nodding from time to time. I have lost all desires; I have grown careless of my body. Meum and Tuum have disappeared from me. I became merged in God and the bliss was witnessed by all..... God indeed fills the inside and outside, and as one goes to embrace Him, one becomes identified with Him. God cannot be warded off, even if one wills. Self-hood is at an end. As desire runs after God, God hides Himself. In a moment's time, however, He shows Himself, when all the desires remain tranquil.

- (Experiences of Saints in Mysticism in Maharashtra PP 173-174)

□ □

EDITORIAL

The Indian Heritage

Though the words "The Indian heritage" conjure in one's mind instances of Indian music, dance, paintings & sculptures that have come down to us from ancient times, they actually represent a whole system of active worldly life, that has been laid down by the sages. Over the span of thousands of years, the system, as present today in the society, has undergone changes, even the main frame work is warped & deteriorated, but still, the structure of principles on which the system was built up, is clearly visible. In many instances, the society has lost sight of the main principles and in some instances, the mere superficials have remained as symbolistic rituals. The very fact that the system has survived these thousands of years, itself speaks for its glory & the depth of scientific thought.

The main feature, as envisaged by the seers, was that whatever one has to do in this world for his personal development or the prosperity of the society, one should not lose sight of the characteristics of the mind & the spirit i.e. the soul of man. The sages were firm in their belief, through experience in the state of Samadhi, that the life of a man is not a single event, but a chain of events through births & rebirths dotted by deaths & every time lived & relived with different bodies & circumstances. All through this chain of lives, the permanent feature is the spirit with mind as its vehicle. If one has to plot the progress of man in his series of births, it will be the progress of the mind & the spirit, the body is nowhere in the picture & thus gets termed as a transient entity. Hence the importance given to this feature in planning a man's life.

The difference between the Indian Heritage & the Western Heritage was succinctly expressed by Swami Vivekanand when he said "In the west, the man thinks that he is the body & has a soul, while in the east, the man thinks that he is the soul & has a body."

The main feature or the base value for planning a man's active life, thus got determined. The resultant deeds of one life span form the base for the start of next life span. Man is never happy in the state in which he lives. He wants to reach new horizons & new heights with the imagination of the mind he is endowed with & the brain that gives practical shape to the imaginations of the mind. The sages saw to it there is harmony in a man's activities & the imaginations the mind ought to devise. The mind needs to be trained such that the ultimate aim of travel towards Godhood has to be safe-guarded. Whether a man develops items of music, dance, sculpture, literature, any other fine arts including sex life, the imaginations of mind should be such that they fall in their the category of what's called sublime & do not promote bestial instincts. A man's mind can be shaped as a virtuous divinity or a vicious bestiality. The sages aimed at the former. Thus, Honesty, truthfulness, ethics in behaviour & brotherhood follow as essentials for the progress graph to rise upwards.

When an individual departs from one life span casting off his body, all the material wealth & relations that, so to say, once belonged him, are left behind. He is thus a temporary sojourner on the planet called earth & nothing on earth belongs to him. All belongs to the Creator, the Almighty (ईशावास्य इदं सर्वं). What belongs to him is only the abstract value of the progress of the mind.

A man is not alone in this world. He is a part of the human Society, the environment of plant & animal life & the inanimate world of mountains, rivers, seas & oceans. All this environment, in the form of Mother Earth, is giver of life to man. Without the environment, man cannot sustain his life. Indian Heritage thus feels duty-bound to pay one's respects to all the environment & worship the earth in form of Mother. So, our behaviour towards the mother of life, ought to be like worthy sons & daughters. One should use the mother's wealth sparingly & not become a marauder or selfish hoarder. The sage is so much filled with gratitude towards mother Earth, that he asks her "pardon for touching her with his feet" (पादस्पर्शं क्षमस्व मे). Swami Vivekanand could tell in his speeches in Western countries that "India is the only country where, the poor, despite the poverty, would not steal. They would prefer to beg for alms rather than steal." Such was the high sense of morality just about hundred years ago.

All souls, that is all men, are to ultimately reach God, through progress from birth to birth. How to realise Him, The Supreme Being? How to describe Him to the common man, while saying at the same time that "no words can describe Him." God has to be brought to the level of human reasoning, so that the common man can understand him. The sages & seers had experienced in their state of Samadhi that the souls that have progressed near enough to God, do not take rebirth, but remain in their subtle bodies. So do the souls of saints. These souls along with incarnations of God like Rama, Krishna & Hanuman as well as deities like Shiva, Ganesh, Laxmi, Saraswati & others are eager to help human individuals, who have an urge to realise God, while participating in active life. Thus came the symbols & idols, whom men can pray, worship & seek their benevolence. They are all manifestations of the Supreme Being, seen & visited by sages in their Samadhi State. As a matter of fact, they are ordained by the Almighty to help the aspirants. All the deities represent symbols of achievement in worldly life. By worshipping Ganesh & Saraswati, the younger generations get motivated in reaching high ideals in Learning and various arts. Hanuman & Goddess Durga become the ideals for athletes & warriors. Even the slogan of Lord Shiva motivates a warrior to put in even his last ounce of might to earn victories in battles. Goddess Laxmi is motivation for traders & business people. The maxim that all wealth belongs to God & He is the real giver has promoted dedication and service to the needy persons.

The ancient sages did not limit themselves to relation of the environment only on earth with the life of human beings. They studied Astronomy, the dynamics of the solar system, the galaxies & distant stars. They came out with astrology the science that explains the effects of radiations from the sun, moon & other planets on life & behaviour of human beings as well as upheavals on the earth. Modern Science has not disproved them. On the other hand, American statiscal data have proved some of principles of astrology taken for their sample study.

In olden days, religion was a great motive force that promoted values in human life. The Hindu way of life, the Indian Heritage or the Sanatan Dharm i.e. the code of conduct based on permanent cosmic values of life (in other words, the spiritual values), need to be restudied with reference to modern times & the vast progress of science, in order to reassert the same in modern terminology such that it can carry conviction with the new generation. It is a challenging task before educationists & social scientists. None the less, it is possible with human effort, & will fulfill the need of the hour to bring the society back to harmony & excellence which have almost disappeared beyond the social horizon.

❑❑

While action is essential as means of purification of the mind, when wisdom is attained, action falls away. Wisdom & action are mutually opposed as light & darkness.

- Adi Shankaracharya

Brahma-bindu Upaniṣad

(Continued from last issue)

(6)

नैव चिन्त्यं न वाचिन्त्यमचिन्त्यं चिन्त्यमेव च ।
पक्षपात-विनिर्मुक्तं ब्रह्म संपद्यते तदा ॥६॥

At that time (i.e. when the state of Unmanī is secured), the individual soul obtains (or becomes identical with) Brahman which is not-thinkable or not unthinkable, and which though unthinkable is still thinkable, and which is free from partisanship (6).

Expl. :- Brahman does not come in the range of mental thought; hence it is said to be not-thinkable. But this does not mean that Brahman cannot be thoughtover, in another sense. For, the mind can brood over the Brahman, following its description found in Vedas, Upaniṣads, and instructions of a spiritual teacher. In this way, Brahman is thinkable. Thus Brahman is both thinkable as well as unthinkable.

Further, in the state of Unmanī, the mind loses itself, it ceases to think. Naturally in Unmanī state, Brahman is unthinkable. But when in that state, Brahman reveals, itself, there is the cognition / realisation that "I am Brahman". Then after the state of Unmanī is over, there is the memory - knowledge that "I am Brahman". Thus, in the Unmanī state and after it, Brahman is unthinkable as well as thinkable.

Thus the apparent contradiction between the two statements namely, Brahman is thinkable and Brahman is not-thinkable is removed.

Further, Brahman is said to be free from partisanship. This involves Brahman's contrast with the visible world of name and form. Brahman is existence-sentience-joy. This nature of Brahman is completely different from the nature of the world. Moreover, the world consists of opposite pairs like pain and pleasure, friend and foe, cold and heat, etc. Brahman is fully free from such opposite pairs. Besides, Brahman being all-pervading exists in everything in the world, in all parts of the world, at all times. It is present everywhere equally. That is why Brahman is said to be free from partisanship. In the world everything is distinct from everything else. On the contrary, Brahman is equally present in everything.

(7)

स्वरेण संधयेद्योगमस्वरं भावयेत् परम् ।
अस्वरेण हि भावेन भावो नाभाव इष्यते ॥७॥

One should establish contact with the sound. (Then) one should meditate on the highest soundless. (In the state of Unmanī, though there is loss of the mind), there is not non-existence (of Brahman but) the existence (of the soundless Brahman) is desired to be there (7).

Expl. :- A question arises : What is the means to make the mind devoid of thoughts? The reply is : Loss of mind takes place, when it is directed to "sound", for it is said that the mind when concentrated on sound merges[9] or loses itself in sound. Now, the sound in which the mind should be submerged should be related to Brahman. The sounds of Om and Soham are connected with Brahman. So the word "svara" in the verse can refer to either Om or Soham.

Om is a symbol of Brahman, and it itself is[10] said to be Brahman. Mind is to be concentrated in reciting and hearing the sound of Om. Then one should fix his mind in soundless utterance of Om. Then when the mind is fully merged, the existence of the mind becomes null and void; then there is the state of Unmanī wherein, as seen in Verse No.6 supra, there is realisation of Brahman; the existence of Brahman is experienced therein.

Mind can be merged in the sound of Soham. In the respiration of a human being, there resounds naturally and automatically the[11] sound of Soham. The mind after its concentration loses itself in that[12] sound of Soham. Then there is the highest state of Unmanī wherein there takes place realisation of Brahman.

(8)

तदेव निष्कलं ब्रह्म निर्विकल्पं निरंजनम् ।
तद् ब्रह्माहमिति ज्ञात्वा ब्रह्म संपद्यते ध्रुवम् ॥८॥

(After the loss of mind) that state (of Unmanī) itself is the Brahman which is partless, which is devoid of (series of) thoughts, and which is stainless or devoid of impurity. After knowing "I am that Brahman", the individual soul (himself) becomes the eternal[13] Brahman (8).

Expl. :- As seen already, in the state of Unmanī, Brahman reveals itself. This Brahman is quite different from the visible world : This world and things in it can be divided into so many parts. Brahman has no parts; it is partless; it is indivisible. Further, worldly dealings depend on the mind. The mind is nothing but a continuous series of thoughts which appear, disappear and again appear. Brahman is devoid of such thoughts. Moreover, the world is crowded with different types of faults, defects, and impurities. As opposed to the world, Brahman is free from all faults, defects, blemishes and impurities. Again, the universe is subject to creation and destruction; hence it is perishable, impermanent or momentary. Brahman being shorn of origin and death and beyond time, it is imperishable and eternal.

In the state of Unmanī, the individual soul comes to know - "I am Brahman". Here the word "I" refers to the Inner Self (antarātamā) who is identical with Brahman. And as soon as this identity is realised, he himself becomes Brahman; for it is said : one who knows Brahman becomes Brahman (Brahma veda brahmaiva bhavati).

(9)

निर्विकल्पमनंतंच हेतु-वृत्तांत-वर्जितम् ।
अप्रमेयमनाद्यंच ज्ञात्वाच परमं शिवम् ॥९॥

After realising (the Brahman) which is devoid of (series of) thoughts, which is infinite, which is divested of hetu and vrttānta,[14] which is incomprehensible, and which is beginningless, there is Highest Bliss (9).

Expl. :- As seen already in Verse No.8, Brahman as opposed to the mind is devoid of a medley of thoughts. It is infinite as opposed to the mind and the world which are limited. Further in case of Brahman, there are no limitations either of space (deśa) or time (kāla) or things (vastu). Being limitless Brahman is infinite. Moreover it has no end (anta) i.e. destruction; hence it is endless.

Brahman is divested of hetu and vṛttānta[14] : Brahman is without any cause; it is not born; it is self existent. Further, it is absolutely changeless (kūṭastha); hence it is devoid of any incident/occurance/event.

Brahman is incomprehensible with the empirical means of knowledge. In the absence of any manifest form (rūpa), it cannot become the object of sensual perception. Moreover, in the absence of a characteristic[15] mark or feature (liṅga), it cannot become the object of inference. On perception and inference are based other empirical means of knowledge. Thus Brahman is unknowable through empirical means of knowledge. Brahman is unknowable in another sense : Brahman alone exists; there is no other knower beside it; hence in the absence of any other knower, Brahman remains unknowable.

Brahman is beginningless, as it has no origin, as it is never born, as it is self-existent.

When a spiritual aspirant realises this Brahman, he becomes identical with Brahman (See Verse No.8 supra). Brahman is pure joy/bliss. Naturally there is Supreme Bliss, when Brahman is realised.

(10)

न निरोधो न चोत्पत्तिर्न वंद्यो न च शासनम् ।
न मुमुक्षा न मुक्तिश्चेदित्येषा परमार्थता ॥१०॥

If (or when one understands that) there[16] *is neither creation nor dissolution, there is neither respectworthy (teacher or persons) nor (his or their) instructions, there is neither desire for salvation nor liberation, (then) that is the real truth (10).*

Expl. :- This verse answers the following questions : If Brahman is one without a second, what about the origination and destruction of the world? If individual soul is identical with Brahman, what about his attachment to this world, his bondage, his desire for salvation, and his teacher's instructions about the means of release?

The reply is : From empirical point of view, it is said that there is creation and dissolution of the world, that the individual soul is in bondage, that he desires for freedom from bondage, that he desires liberation, and that he, if he follows the instructions of the teacher, can obtain salvation. But all this is not true from the transcendental view-point. For the universe has no existence as apart from or independent of Brahman; really it is identical with Brahman (sarvam khalvidam Brahma). Individual soul is not something different from Brahman; he is the same as Brahman. For there is nothing second beside Brahman; Brahman is the only one, unique, existing reality. The world appears on the basis (adhiṣṭhāna) of Brahman; the world is mere appearance; the world is not real like Brahman; it is unreal. Hence concept, like creation and annihilation of the world, the individual soul's bondage and liberation, etc. are completely meaningless. Brahman alone is the only reality; this is the real truth.

(11)

एक एवात्मा मंतव्यो जाग्रत्-स्वप्न-सुषुप्तिषु ।
स्थान-त्रयाद् व्यतीतस्य पुनर्जन्म न विद्यते ॥११॥

A man should know that there is only one Ātman in (the three states namely) waking, dream, and (sound) sleep. There is no rebirth in case of him. (i.e. the individual soul) who has gone beyond these three (states) (11)).

Expl. :- In this empirical life, an individual soul enjoys three states namely waking, dream, and sound sleep. When the body, sense, and the inner organ are active, there is the waking state. When only the inner sense - mind - is active, there is the state of dream. When the body, senses and the inner sense are not active, there is the state of sleep. These three states come and go; they are transcient. Though there are these different states, yet there are not three different souls present in them. There is only one soul that is present in these states, and he is quite different from these states.

In spiritual life there is a fourth state beyond these three states which occur in empirical life. This fourth state is called Turiya. In this Turiya state, the individual soul realises its identity with the Inner Soul (antarātman) who is the same as Brahman.

Unless the individual soul goes beyond the three states namely waking, dream and sleep, identity of the Self and Brahman is not realised. And when the identity of individual soul with Brahman is realised, the individual soul is liberated from the worldly life; for him then there is no birth and rebirth; absence of birth and rebirth means salvation. There is no rebirth after death for him who realises his identity with Brahman.

(12)

एक एव हि भूतात्मा भूते भूते व्यवस्थितः ।
एकधा बहुधा चैव दृश्यते जलचंद्रवत् ॥१२॥

The Ātman who is the great being[17] (bhūtātmā) is (well) established in each and every born being. Like the (reflections of one) Moon in (various) waters, he is seen either as one or as many (12).

Expl. :- This verse removes the following doubts : Ātman/Brahman is one without a second. But there is seen a separate Self in each and every body. In that case, how can it be said that the Self is only one? The reply to this question is contained in this verse.

Brahman/Ātman is the Great Being. It is one without a second. Moreover it is devoid of three types of distinctions:

(I) Distinction due to different classes :- The difference between a stone and a tree is the difference due to the difference between their classes or categories. (2) Distinction though the class is one and the same :- The difference between a mango tree and a fig tree is the difference between them, though they belong to one and the same class namely category of tree. (3) Self-difference or internal difference. The difference among flowers, fruits, branches, roots, leaves of one and the same tree is the difference among the parts of one and the same tree. None of these three differences is found in Brahman.

Further, Ātman/Brahman is without any parts. Hence it is not possible that Atman's various parts can enter into different bodies of various beings. In fact what happens can be explained with the example of the Moon and her reflections in different waters.

There is only one Moon in the sky. Yet her many reflections are seen in water in various places like pots, ponds, rivers, lakes, etc. These relfections are many and different; but that does not mean that the Moon has become many or she is divided into parts which are seen in the water. Inspite of many reflactions, the Moon remains only one; yet her reflections are many due to different limiting adjuncts namely waters in different places. Similar is the case with Ātman. Ātman is one and remains one under all circumstances; yet he appears to be many owing to various limiting adjuncts of different bodies. Reflection of Atman in the intellect (buddhi) in a body is called cidābhāsa or individual soul. Yet the reflection has no independent existence of its own. Reflection is mere appearance of the original thing in some place. And though the reflections may be many, the original thing does not become many. Thus, Ātman is only one, yet his reflections can be many. Yet the latter state cannot destroy the uniqueness of the Ātman. Hence it can be said that one Ātman in his reflected forms can appear to be many due to different limiting adjuncts, without losing his own unity.

(13)

घटसंवृतमाकाशं लीयमाने घटे यथा ।
घटो लीयेत नाकाशं तद्वज्जीवो नभोपमः ॥१३॥

(A part of) the sky is covered/surrounded/enveloped by a jar. (Now) when a jar is being destroyed, the jar (alone) is destructed but not the sky (contained in the jar). In like manner, jiva (Atman) is like the sky (13).

Expl. :- It was pointed out in the preceding Verse No.12, with the illustration of the Moon and her reflections in water in various places, that one Ātman appears to be many due to different limiting adjuncts of bodies, etc. Now in the present Verse No.13, it is shown that whatever may happen in case of the limiting adjuncts, that does not affect in any way the one Ātman, with the example of the sky contained in a jar (ghaṭākāśa).

A potter made many earthen jars. Some parts of the sky i.e. space were covered by these jars. The part of sky contained in a jar is called ghaṭākāśa (=space limited/enveloped by a jar). Now one jar is broken/shattered. This means that the jar is destroyed, but that does not mean that the sky contained in the jar is also destroyed. In other words, destruction of a jar does not mean the destruction of the sky contained in it.

Similar is the case with Ātman. After creation of the world there were produced various bodies. Ātman was seen as a reflection in the form of individual soul-jiva-in the limiting adjuncts of the bodies. Now, the bodies are subject to destruction. Bodies will get destroyed. Yet the individual soul contained in them cannot get destroyed. Ātman-jīvātman-like space in a jar is quite distinct from the limiting adjuncts-bodies-, and is not affected by anything that happens in the bodies. So bodies may get destroyed, but the individual soul is not destroyed.

(14)

घटवद् विविधाकारं भिद्यमानं पुनः पुनः ।
तद् भग्नं न च जानाति स जानाति च नित्यशः ॥१४॥

Though the jars of various sizes are being destroyed again and again, still he knows that Ātman (like sky) is not destroyed but knows that Ātman (like sky) is permanent (14).

Expl. :- The import of the first line of this Verse No.14 is :- Though jars of different sizes are being broken again and again, the sky therein is not destroyed. In like manner, though various bodies are destroyed, the individual souls therein are not annihilated.

In the second line of this Verse No.14, it is not clear as to who is the subject of the verb "janati" in the third quarter and who is intended by the pronoun "saḥ" (=he). So the meaning of the line will vary as we substitute different words in the following manner :-

(I) The subject of "janati" may be sky[18] or Moon (referred to in Verse No.12 and 13). Now the sky does not know (na jānāti) that the jar was broken (tad bhagnam). So also the Moon does not know that the reflections or their limiting adjuncts were destroyed. For both of them are non-sentient. Unlike them the self is sentient. He (=saḥ) always (nityaśaḥ) know, that the bodies are being destroyed. (2) The subject of "jānāti" may be a man of knowledge. He knows that the jar is being broken, but not the sky. He (saḥ) knows that the sky is permanent. (3) The subject of "jānāti" may be the jar (ghaṭa) or body deha). None of them knows that it is being destroyed (as each one is not sentient). But the Ātman (saḥ) knows, that both the jar and the body are always (nityaśaḥ) subject to destruction. (4) The subject of "jānāti" may be a wise man. He knows that the jar or the body is destroyed but neither the sky nor the self is destroyed. He (saḥ) knows, that the self is permanent.

In the translation supra, "a wise man" is taken to be the subject of "jānāti" and is the same as "saḥ". He knows that the self (like sky) is not destroyed, but knows that Ātman (like the sky) is permanent.

(15)

शब्दमायावृतो यावत् तावत् तिष्ठति पुष्करे ।
भिन्ने तमसि चैकत्वमेकमेवानुपश्यति ॥१५॥

So long as a man is enveloped by "śabda-māyā", (till then) he remains in Puṣkara.[19] *(But) when darkness (in the form of Nescience of Māyā) is destroyed, he sees his identity/unity (with Brahman) as the only one (truth) (15).*

Expl. :- This verse answers the following objection : If the individual soul is of the form of sentience/knowledge and is identical with Brahman, why does he not usually understand his identity with Atman/Brahman? The reply is :- In this world, under usual circumstances, the individual soul is enveloped/covered by (darkness in the form of) Śabda-māyā, and remains in the body and empirical life (puṣkara).

The word "śabda-māyā" can be taken in two senses : (I) Śabda-māyā is that power which is responsible for the creation of the universe consisting of gross and subtle objects like sabda (word), sparśa (touch), form (rūpa), rasa (taste) and gandha (smell). (2) It is said that at a certain point of time, there a rose in Brahman the word/sound (śabda) namely "Aham" (=I). This very word is considered to be 'Māyā." This Māyā in the form of word/sound is fickle/unsteady. Brahman/Ātman is devoid of sound (niḥśabda), while Māyā is śabda (word, sound). The latter is said to possess the power of covering and the power of projecting. With the former power she covers Brahman and obstructs individual soul from knowing Brahman. With the latter power, she produces the universe. An individual soul infatuated by Māyā and her products remain in the body in this world, and undergoes births and rebirths. Being enveloped by darkness in the form of Māyā, he is not able to understand his identity with Brahman/Ātman. But when the darkness in the form of delusion is dispelled, he comes to know his real nature namely his identity/unity with Brahman. When he realises Brahman, he himself becomes Brahman.

(16)

शब्दाक्षरं परं ब्रह्म यस्मिन् क्षीणे यदक्षरम् ।
तद् विद्वानक्षरं ध्यायेद्यदीच्छेच्छांतिमात्मनः ॥१६॥

If a wise man desires to have peace for himself, then (first of all he should utter Om which is) the Highest Brahman in the form of a verbal letter (śabdakṣara), and then he should meditate on the immutable (akṣara) (Brahman) that remains when the utterance of Om is exhausted (16).

Expl. :- This verse states what is to be done in order to remove the ignorance due to which the identity of individual soul and Brahman is not realised.

All men want peace/calm/satisfaction. They try to obtain it from worldly things which are creation of Māyānand which are impermanent. Naturally those things do not bestow permanent peace or satisfaction. So a wise man turns to spiritual life (adhyātma). The peace/calm/satisfaction in spiritual life is nothing but liberation from worldly life. When a man is divested of all worldly miseries, he obtains absolute peace or bliss. In order to have such peace/salvation, a man has first of all to utter/recite Oṅkāra which, according to other Upaniṣads, is Verbal highest Brahman (See Verse No.7). When the vocal and muted recitation/utterance of Oṅkāra is exhausted, there remains wordless/soundless, immutable Brahman. This Brahman is to be contemplated/meditated upon. A wise man has to constantly meditate that he is Brahman. This constant contemplation (nididhyāsa) lends to the actual realisation of the identity of individual soul and Brahman. When this identity is realised, there is absolute peace/calm/satisfaction/salvation.

(17)

द्वे विद्ये वेदितव्ये तु शब्दब्रह्म परं चयत् ।
शब्दब्रह्मणि निष्णातः परं ब्रह्माधिगच्छति ॥१७॥

Two forms of lore/knowledge related to Śabda-Brahman and the Brahman that is the highest one should be known (by a spiritual aspirant). (For) one who has become expert in Śabda-Brahman secures the Highest Brahman (17).

Expl. :- A question may arise : Why is it essential to study the works that give verbal knowledge of Brahman? This question is answered in this verse.

The Highest Brahman cannot be grasped and realised instantly or at one stroke. First of all it is necessary to obtain verbal knowledge of Brahman. For that, it is essential to study the works like Upaniṣads that supply the knowledge of Brahman in verbal terminology. After mastering the verbal knowledge of Brahman, one is to pursue the path which leads to the direct perception of Brahman. One who has become expert/proficient in the verbal knowledge of Brahman is qualified to realise the Highest Brahman. This point can be illustrated thus : suppose, a man wants to search a medicinal plant. Before doing that, verbal knowledge of that herb is obviously essential. So is the case with realisation of Brahman. First verbal knowledge of Brahman[20] and then its realisation.

Here the word "Sabda-Brahman" is to be taken, in view of the succeeding Verse No.18, in the sense of "Brahman as understood from words in books, etc."

(18)

ग्रंथमभ्यस्य मेधावी ज्ञानविज्ञानतत्त्वतः ।
पलालमिव धान्यार्थी त्यजेद् ग्रंथमशेषतः ॥१८॥

Just as a man desirous of corn/grains leaves aside the husks (of grains), so also the intelligent (spiritual aspirant) having known the principles of jnāna and vijnāna after studying the books should completely leave aside (all) books (18).

Expl. :- Books on philosophy and spiritual life give the knowledge of Brahman. But mere verbal knowledge of Brahman is not useful in spiritual life, as it does not ensure or accomplish the actual realisation of Brahman. To know Brahman through words that Brahman is or is not of such and such type does not mean the realisation of Brahman. For instance :- There is verbal knowledge that sugar is sweet. But the sweetness of sugar known from mere words is not the object of experience of sweetness, unless sugar is actually tasted. In a similar manner, the knowledge - "I am Brahman" - does not ensure or accomplish the actual realisation of Brahman. If mere verbal knowledge were sufficient, then all men having verbal knowledge of Brahman would have realised Brahman. But that never happens. Verbal knowledge needs to be experienced. Hence once there is verbal knowledge of Brahman after reading/studying books, there is no further use of the books. So they may be left alone.

This point is illustrated in this verse thus. Suppose, a man wants grains. He comes to know that the grains are contained in husks. So he collects the husks. But mere collection of husks does not mean the actual securation of grains. Then he throws away the husks, as they are then of no use. In the same way, after getting verbal knowledge of Brahman from books, one has to set aside the books, and to pursue the path leading to realisation of Brahman.

All this is to be done by a spiritual aspirant who is medhāvin. A medhāvin is one who is expert in receiving and retaining whatever is learnt by him. He receives knowledge of Brahman from books and retains it. This retention is necessary; for then only the books can be thrown away. Further, this medhāvin is interested both in the knowledge (jnāna) and realisation (vijnāna) of Brahman. A man merely interested in securing verbal knowledge of Brahman will not undertake the means to secure realisation of Brahman.

(19)

गवामनेकवर्णानां क्षीरस्याप्येकवर्णता ।
क्षीरवत् पश्यते ज्ञानं लिंगिनस्तु गवां यथा ॥१९॥

The milk of multi-coloured cows is only of one colour only. A wise man knows that like (one-coloured) milk of (many-coloured) cows, the knowledge (of Brahman) derived from (various) books having different names is one and the same (19).

Expl. :- Various books giving knowledge of Brahman may have different title (liṅginaḥ); still the knowledge of Brahman provided by them will be one and the same. For instance, cows may be of different colours; but their milk will be of one colour only. In a similar manner, the knowledge namely "I am Brahman" is picked up by a wise man from all the books having different headings.

The word[22] "liṅgin" is taken in the translation above in the sense of "works/books having different titles". The word "lingin" can be also taken in another sense :- Lingin means beings having different sizes. With this sense, the meaning would be : "A wise man knows that there is only one Brahman of the nature of knowledge in all beings having different sizes.

(20)

घृतमिव पयसि निगूढं भूते भूते च वसति विज्ञानम् ।
सततं मंथयितव्यं मनसा मंथानभूतेन ॥२०॥

Just as ghee remains concealed in milk, so also (Ātman/Brahman of the nature of) consciousness remains unrevealed/unmanifest in each and every being. One has to churn (inside the body) constantly by means of the mind which is (like) the churning rod (in order to make Ātman manifest) (20).

Expl. :- A question arises : If Ātman/Brahman is present in every being (as stated in Verse No.12 supra), then why is it not known to all men? This question is answered in the present Verse No.20.

There is ghee[23] in milk. But it is concealed or is unmanifest in the milk. Unless proper process of churning is adopted, the ghee cannot become manifest. So is the case with Brahman or Ātman. No doubt Ātman/Brahman resides in the body of each and every being; but it is not revealed or is unmanifest therein. Ātman is to be made manifest by the process of churning by the mind. Here the churning by the mind involves three stages :- listening (sravana) to scriptures and instructions of a spiritual teacher; then thinking (manana), recitation of Om (See Verse No.7), and constant contemplation (nididhyāsa) of Ātman. Then, when at last the mind fully loses itself, then there is manifestation of Atman and realisation of Ātman/Brahman.

(21)

ज्ञाननेत्रं समादाय चरेद् वह्निमतःपरम् ।
निष्कलं निर्मलं शांतं तद् ब्रह्माहमिति स्मृतम् ॥२१॥

One should employ the eye in the form of knowledge, and then (ataḥ param) he should see (Brahman in the form of) Fire. It is said that (afterwards), (the spiritual aspirant comes to know that) he himself is that Brahman which is partless, dirtless and calm (21).

Expl. :- First of all, a spiritual aspirant obtained verbal knowledge of Brahman. In other words he secured an eye in the form of knowledge (jnana-drsti). Later on, due to churning by the mind, Brahman became manifest to him. He saw Brahman in the form[24] of Fire (i.e. in the form of light). It is said by the mystics that Brahman is seen in the form of light like jyotiḥ, etc.

Here, another idea seems to be suggested by the use of the word Fire. In ancient days, at the time of sacrifics, when two churning sticks (araṇi) were used for friction, they produced fire. In spiritual life, the mind is the churning stick (See Verse No.20). Brahman becoming manifest then is therefore likened to Fire.

The Brahman that becomes manifest is here described as follows :- Brahman is partless. Had it any parts, it would have become subject to decay and destruction. But Brahman being partless is not subject to annihilation. Further, Brahman is devoid of all faults, dirt, blemishes, etc., as opposed to worldly things (See Verse No.8 supra); Brahman is simply pure (śuddha). Moreover, Brahman is peace, calm. Sometimes, in spiritual works, empirical life is said to be conflagration. As opposed to that fire, Brahman is calm, peaceful, pure bliss.

When such Brahman is realised, the spiritual aspirant comes to know - "I myself am this Brahman; I am not different from Brahman; I am the same as Brahman."

(22)

सर्वभूताधिवासं च यद् भूतेषु वस त्यपि ।
सर्वानुग्राहकत्वेन तदस्म्यहं वासुदेवः ॥
तदस्म्यहं वासुदेवः इति ॥२२॥

I am that self-luminent Highest Self, I am that self-luminent Highest Self who as a support to all beings resides in all beings and as one who favours all (of them) (22).

Expl. :- The universe appears on the basis of Brahman or the Highest Self; hence it is the support/basis for all beings in the universe. Further, the Highest Self is all-pervading; hence he resides (i.e. is present) in all beings; he is the Inner Self (antarātma) of all beings. Due to his presence in beings, the beings live, know, perform actions and enjoy. Thus He renders favours to all beings.

In this verse, the Highest Self is referred to by[25] the world "Vasudeva". In Sanskrit, the word "vasu" means self, highest self. The word "deva" in Sanskrit means refulgent, luminent, shining. Hence the word Vasudeva means Self-luminous Highest Self.

In the state of Unmanī, a spiritual aspirant comes to know that he is identical with Vasudeva, the Highest, Self-luminent Self. Due to this realisation, he is liberated from this empirical life.

The repetition of the words "tadasmyaham Vāsudevaḥ" indicates the end of this Upaniṣad.

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Thus, from this short Brahma-bindu Upaniṣad, we come to know the following important doctrines :-

(1) The ultimate reality is self-luminous Highest Self/ Brahman that is partless, stainless, imperishable, etc. and that is present in each and every being, in an unmanifest form. (2) When the mind loses itself, there is the state known as Unmanī; in that latter state, Brahman becomes manifest. (3) A spiritual aspirant who knows that Brahman realises that he himself is identical with Brahman. And that realisation is the sumum bonum of human life.

References :

7) Sankalpa-vikalpatmakam manah.

8) It will be clear later on that in the state of salvation, the individual soul realises his identity with Brahman. Salvation means to become Brahman.

8-A) This state of Unmanī can be called transmental state.

9) Nade cittam praviliyate.

10) Om Brahma.

11) Ucchvase caiva nihsvase so'hamityaksara-dvayam svayam ninaditam.

12) Yati mano layam yada tadeva paramam padam.

13) In the translation, the word 'dhruram' has been taken as an objective of Brahman, in the sense of "eternal". However the word can be taken as an adverb in the sense of "surely". Then the meaning would be : "Individual soul surely or definitely becomes Brahman."

14) One does not know whether the reading was "drstanta" in place of "vrttanta". If the former was the reading, then the meaning would be : For Brahman, there is no parallel or similar illustrative example. Hence Brahman does not come in the range of inference which requires such an example. Brahman being one without a second there cannot be any illustration for it.

The word "vrttanta" means end or result of a course of action, incident, event, life, way of happening, tidings or rumour, report, account, history, etc.

15) A syllogism in Indian Nyaya philosophy requires a characteristic mark (linga) or a middle term, in order to have an inference.

16) This Verse No.10 is not consistent with the proceding Verse No.9 as well as the succeeding Verse No.11. The verse would find its proper place at the end of this Upaniṣad.

17) The word 'Bhutatma' means : (I) great being (mahad bhuta) or grent self. (2) Self that resides in each and every born thing. (3) Paramatman (Highest Self) or Brahman.

18) Sanskrit words for sky and Moon namely Akasa and Candra are in masealine gender.

19) The word "puṣkara" in Sanskrit has many meanings like the sacred place called Puskara, a pond, a drum, sarasa (bird), lotus, water, sky, etc. However the word here stands for body or world.

20) The Verse No.17 can be also taken to answer another question namely - why is the study/recitation/utterance of the letter Om (or Soham) necessary to obtain the soundless Brahman and peace/calm? The reply is, : As seen an Verse No.7, recitation of Onkara which is Sabda-Brahman is very essential. Then only later on there will be possible the state of Unmani in which the Highest Brahman reveals itself and the Highest Brahman is realised as identical with individual soul.

Further, as seen already in Verse No.7, concentration on Soham is useful in the realisation of the unity of individual soul and Brahman.

21) The text reads "jnana-vijnana-tattratah". But the reading "jnana-vijnana-tatparals" would have been better.

22) The word "lingin" is obtained by addition of possessive suffix to the word "linga". The word "linga" in Sanskrit has many meanings like sign, mark, means of knowledge, subtle body, limiting adjunct, form, size, middle term in a syllogism, etc.

23) Here, the word "ghee" (ghaṭa) can be taken in the sense of cream. In modern times, by machine-churning, cream is taken out of milk. In ancient days ghee was secured from butter taken out by churning butter-milk formed from curds into which milk was transformed.

24) Svetasvatara Upaniṣad (2-11) has referred to perception of Brahman in the form of Fire. Later saints also confirm this. It is said : Atman appeared like Fire (Agni-rūpa bhasala).

25) Which Sankaracarya comments on the word "Vasudeva" occuring in Verse No.49 of Visnu-sahasra-nama, he gives various meanings of that word, and quotes a stanza from Visnu Purana which means : "He is Vasudeva in whom live all beings and who resides in all beings". (Sarvanitatra bhutani vasanti paramatmani/Bhutesu ca sa sarvatma Vasudeva statah smrtah //).

- Prof. Dr. K. V. Apte
Yajurved Apartment, ST Colony Road,
Vishrambag, Sangli-416 415.

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Bhagwadgeeta & its exposition by Sant Dnyaneshwar

Chapter XV पुरुषोत्तम योग

Where lies the Divine Wisdom

(Continued from last issue)

यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ।
यच्चंद्रमसि यच्चाग्नो तत्तेजो विद्धि मामकम् ॥१२॥

The shining splendour of the sun that illumines this whole world, that which is in the Moon, that which is in the Fire, that splendour, know as mine.

Sant Dnyaneshwar explains -

The shining brightness of the Sun, because of which we are able see the whole world, that brightness along with the Sun, know as mine. Oh Arjuna, after the sun has sucked up the water on earth in the form of vapour due to his brightness, the cool light of Moon, which brings back the moisture to the earth in the form of dew, know (the cool light of moon) as mine. The limitless power of the Fire to burn and digest everything, know as mine.

गामाविश्य च भूतानि धारयाम्यहमोजसा ।
पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥१३॥

Entering the earth, I support all the beings on the strength of my energy; and becoming the vital juice of Soma (Moon), I nourish all the medicinal plants.

Sant Dnyaneshwar explains -

I enter the earth and give her support such that though she is a big heap of land formed by particles of dust, she is not washed away by the vast waters of the oceans. On the other hand, she supports the large number of species of plants & animals, which is also due to my vital energy. Oh Arjuna, in the form of moon, I have become a vast moving lake of the vital fluid called the nectar. From that reservoir of this nectar, through the rays of the moon, I nourish all the plants an earth. The same way, I nourish the saplings of food-grains & cereals to create an abundance of food for the nourishment of all animal life, I also see that after the animals eat the food they get the pleasure & satisfaction for the proper growth of their bodies.

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।
प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥१४॥

I become the life-fire in the bodies of the animal world and becoming one with upward and downward air flows inside the body, digest the four kinds of food.

Sant Dnyaneshwar explains -

Oh Arjuna, I have, as if kindled a fire in the area of the navel and making it brighter by means of the upward & downward air flows inside the body I digest all the food taken in by the body. I thus become life-fire in the body to digest all the four types of food viz, raw, dry, oily & cooked to nourish the body. Thus, I am the world; I am the food that nourishes the life in the world & I am also the life-fire in the stomach that digests the food. How else, I can tell you that I maintain my presence in everything in this world and sustain its existence. Thus there is no duality in this world, as everything is filled by my own Self. You will then ask me the question, why is it that some beings appear always happy and some as if filled with only unhappiness? If one lamp lights all similar lamps in a city, how is it that some lamps give bright light and some no light at all? If you raise all such doubts in your mind I will remove them also. It is doubtless that my Self is present in all beings, but I appear to them differently according to their intelligence. Just as the same air in the space make different sounds in different musical instruments, just as the rays of the same sun are used by people for different purposes, just as the water is the same, but when it enters seeds of different characterstics, different types of plants grow out of them, I am the only one, but appear as different manifestations. Two travellers see a diamond necklace lying on the road. But one who is ignorant, sees them as only glass pieces & becomes unhappy, but the other who knows that they are valuable diamonds, become filled with joy. Rain water, when sun is under the star of Swati, falls into the sea-shells the drops become pearls & when falls in the mouth of serpent they become the poison. Thus the knowledgeable feel happy, while the ignorant feel unhappy.

सर्वस्य चाहं हृदि संन्निविष्टो मत्तः स्मृतिर्ज्ञानमपोहनं च ।
वेदैश्च सर्वैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम् ॥१५॥

I have entered & installed myself well in everybody's heart and from me only, everyone derives one's powers of memory & knowledge and also the disappearance of these powers.

Sant Dnyaneshwar explains -

As a matter of fact, the awareness of one's being 'so & so' which is present in oneself day & night, is My Self alone. But, due to the company of believers, study & practice of oneness of one's individual Self with the Universal Self, service of one's Guru with renunciation and the virtuous behaviour thus obtained, make one's individuality merge with one's soul, which is but a part of the Universal Soul. Thus, when one becomes aware of the presence of Myself in his being, he remains always happy. I am the cause of this state of the being. How else, one can obtain it? Oh Dhananjay, when the sun rises, we see the sun with its own light. Likewise, I Myself enable the individual to know Me. Due to the continuous company of worldly persons in the society, one gets habituated to the so-called virtues of worldly life. So much so, that his individual awareness i.e. his ego gets totally immersed in this worldliness. In search of worldly happiness & heavenly bliss, such persons engross themselves in mere ritualistic worship of Myself and have to share the misfortunes & unhappiness that comes their way. However, Oh Arjuna, even for this state of the ignorant individuals, I am the cause. It is like the case that the cause of the dream state and the deep sleep is the man himself. When the sky becomes cloudy, the light of the sun becomes dim, but we know this because of day light only & not any other source of light. Similarly, the attraction to worldly desires, due to not knowing me, is also due to the presence of My own Power. I am the origin of the ignorant individuals as well as those who know me. I am the cause both of ignorance and knowledge. Thus, Oh Dhananjaya, the moment the Vedas started their search of knowledge of Me, they divided themselves into different branches. However, the three branches viz. ṛk, Yaju & Sām describe in their different words, Me only. Whether the river flows to the east or the west, it ultimately reaches the ocean. When describing the Bramha, the Vedas experience failure to get the right words. When wind blows, it ultimately disappears in the sky along with all the different scents & smells it carried with it. Likewise, wherein the Vedas turn shy of expression for want of meaningful words, I appear Myself as mainfestation in the form of Bramha. Where the knowledge in the Vedas ends & where nothing more is known about the world even by Siddha Yogies, I am the one as the knower & the known, who can give the knowledge by my own manifestation before the Siddha-Yogies.

Like a man in a dream, who knows that all the creations in the dream are his own, when he wakes up & that he is the lone individual; Similarly, I am the only one who can know the Inner Self and reveal to others. Oh Arjuna, when the camphor burns away, no residue is left behind nor the fire; Similarly when the knowledge that destroys the ignorance also disappears, no words can express this state & one cannot say something exists or does not exist. How can one know, through worldly means, The One, who destroys the world along with the ignorance, which causes the world? This special state, which defeats all descriptions by words, is my pure existence. The Lord, while spreading Himself in all the creations of the world, still attains a state in which He remains aloof. When the moon rises, we can see its image in the lake, similarly, when Arjuna heard all that The Lord told him, an image of the Lord got created in Arjuna's mind, which had attained that purity to receive the image, because of the effect of the continuous talk with him by the Lord Himself. The more Arjuna hears from the Lord, about His Eternal Supreme Self, the more Arjuna gets immersed in ecstatic bliss. Arjuna again asks Shrikrishna "Oh Lord, while describing your Universal Self, you said a little bit about your Supreme Iternal Self. Will you explain to me more about the same?" Shrikrishna said "you have asked a good question. Look at my condition. I feel better when someone asks me such a question & my heart overflows with Love. But till this moment, nobody asked me this question. You have fulfilled my wish. You have helped me to enjoy the bliss of non-duality of my Eternal Self. How can I describe the same to you? Out of limitless joy, The Lord embraced Arjuna, looked at him with benign Love and and said to him "Though we have two lips, the talk is one. Though we have two legs, the walk is one; likewise your asking and my telling are two, but the Bliss generated is one. So understand that your self & Myself are not two but one". So saying, He was silent for a few moments. Then, He said that such a Bliss cannot last long. We have to take recourse to duality to continue our conversation.

Just as while making jaggery out of sugar cane juice, we have to add certain salts. Sameway, duality is needed for the talk. Listening to this, Arjuna, who was enjoying the bliss of immersing his self with the Lord's eternal Self, regained his awareness and prepared himself to listen to the answer to his question & again asked "Lord, please tell me about your Supreme Eternal Self". The Lord, however, started telling him about the attributes of His Universal Self. In the beginning, one will feel that the question is one & the answer is another. But it is not so. If one asks for butter, one has to take the curds first, churn it & out of the butter milk, take out the butter. If one wants pure gold, one has to put the available gold, in fire, separate the adulterants & pick up pure gold. Unless one pushes away the algae that covers the surface of water, one cannot get a view of clean pure water. Unless the wind takes away the clouds, we cannot see the clear sky. Unless the chaff is removed from the paddy, one cannot see the grains of rice. When we remove the attributes of the Supreme Self, then only, what remains is the Eternal changeless Self. When we ask the husband's name to a woman, she becomes silent. Same way, when the words fail, one has to understand that we have reached the indescribable changeless Eternal Self. Thus, unless, we take away the attributes of the

Supreme Self by describing them one by one, we cannot reach & understand the changeless Eternal Self.

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।
क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥१६॥

There are only two types of persons in this world, the perishable & the imperishable. All the beings (which are in the world) are perishable & the unchangeable is imperishable.

Sant Dnyaneshwar explains -

Shrikrishna says - Oh Arjuna, in this city known as worldly life, only two persons reside. Just as the sky is occupied by light and darkness, these two persons reside in this city. There is also a third person, but he does not like even the name of these two persons. Because if he comes to this city, the city as well as the two persons get destroyed. So let us not talk about the third person for the present. Of the two persons, one is blind, lunatic & lame and the other is healthy in all respects. Because they both live in the same city, they strike a friendship & occupy the whole of the city.

(to be continued.....)

- P. D. Dharwarkar

188, Guruwar Peth, Tilakwadi, Belgaum-6.

□□

I find solace in Bhagwadgeeta that I miss even in the Sermon on the Mount. When disappointment stares me in the face & all alone I see not one ray of light, I go back to the Bhagwadgeeta. I find a verse here & a verse there and I immediately begin to smile in the midst of overwhelming tragedies - and if they have left no visible, no indelible scar on me, I owe it all to the teachings of Bhagwadgeeta.

- Mahatma Gandhi

Śivalingavva Says.....

Guru's benevolence
tastes sweet
to the god-devoted.

Guru,
whom shall I reveal,
how graceful
you are to me !

Lord,
guzzling on the pleasure
of your ecstacy
again and again,
I lost myself.

Such immortal guru's
'favour'* shows
the other world.

Saying "Siva, Siva",
installs the meditator
in the Lord's world.

* * *

---

* 'prasada'

Guru's power is mightier
than Hara's own.

Offering every wealth,
it keeps the 'seeker'
happy in its treasure.

Look,
chanting the basic mantra
one should be
a regular striver.

* * *

Guru's covered gift hamper
reaps
higher yield.

Guru's covered gift hamper
blesses with
husband's lasting company.

Guru's covered gift hamper
provides
the eight wealths.

Guru's covered gift hamper
showers
pleasure and nectar.

* * *

One may be
immensely intelligent;
one may be
a profound pundit;
one may be
well versed in the
Shastras and Vedas.
But one must know:
without guru's grace,
without self realization,
whatever one does
runs to waste.

There is no alternative.

* * *

Unless guru's grace
is earned

This human body
won't be aware
of awareness.

Earning guru's grace,
one gets a cloak
of awareness.

Otherwise, being born
into this world
went to waste.

* * *

Submitting one's every
attribute to Lord,
and then telling Him:

"You are my company,
my all-time Lord",
one should offer Him
the Sivamantra, the guru's favour.

That brings bliss.
That bliss is
indescribable.

* * *

You are without form;
I have one.

Beginning or end
you don't have.

Worries or miseries
I don't.

Look, it's like this:
realizing the endless
and beginningless Self,

the cause of my deaths and births
was cut off
by my guru.

* * *

Fixing upon the nose,
the priceless gem
in the jewel box,

One should keep
gazing the image
of the Self.

The guru-given Sivamantra
will show the lights of
three worlds.

* * *

The mind should not be
let loose.

Preaching it properly,
and holding it tight,
one should engage
the mind
in mediation.

Then the mind
will be taken over
by the Self.

Look,
strengthening the mind thus,
one should lose
the body-sense.

* * *

Being born, and
having arrived
into this world,
the dear deity of our clan
is the Self
who existed then,
and exists now.

By the grace of the guru,
if you live here
keeping the gaze
upon the dear deity
and meditate on Him,

that is an honourable life.

* * *

Do not let your
actions and words
be corrupt.
Watch them.
Then the arrival here
pays off,
and you escape.

Those who watch
their actions and words
are truly mighty.

They are devotees of
guru,
Siva, and
Hara.

Whoever they are,
they are devotees of All.
This is certain,
beyond suspect.

✣ ✣ ✣

One turns and returns
over and over again,
and suffers.
This is certain.

Therefore
brave it once.
Meditate merrily, under oath,
on the Lord's feet.

Then the arrival here
pays dividends,
and elevation is possible.

Translated by :

– Dr. S. L. M. Patil
634, R. C. Nagar, IInd Stage,
Belgaum - 590 006.

☐☐

"The Soul is as different from the body as the east from the west. The Soul is mirrored in the body as the sun in the lake. The body is subject to the influence of Karman, and rolls on the wheels of death and births."

- Gurudeo R. D. Ranade
(in Mysticism in Maharashtra PP 54-55)

At the Doorsteps of the Almighty ?

[Article covering theme of first 'Abhanga' in the 'Haripath' by great saint Dynaneshwar]

Haripath is a compilation of 27 Abhangas done by Great Saint Dynaneshwar. The title 'Haripath' itself brings out the main theme, bringing out the importance of 'Name' (नाम) in our day to day life. It is written in Marathi language.

Dynaneshwar envisages spiritual upliftment of an individual through a process. This process culminates into a situation or a stage of 'Total Surrender' to almighty. The first 'Abhanga' starts with this great message.

"देवाचिये द्वारी उभा क्षणभरी, तेणे मुक्ती चारी साधियेल्या ।
हरिमुखे म्हणा, हरिमुखे म्हणा, पुण्याची गणना कोण करी ?
असोनि संसारी जिव्हे वेगु करि, वेद शास्त्र उभारी बाह्या सदा ।
ज्ञानदेव म्हणे व्यासाचिये खुणे, द्वारकेचे राणे पांडवाघरी ॥

'देवाचिये द्वारी - At the doorsteps of Almighty उभा क्षणभरी - if you could be for a while तेणे मुक्ती चारी साधियेल्या - Blessed are they and have attained the four different kinds of Mukti's envisaged on path of 'Paramartha'. Let us now try to find out what Dynaneshwar really wants to convey through these lines. Great scholar Shri. Gurudev Dr. R. D. Ranade in one of his works has stated that 'Mukti' is not an event, it is a process. There are four different kinds of Muktis as realised by scholarly saints. They also speak of a process. The first Mukti in sequence is described as 'Salokata' (सलोक्ता). 'Salokata' means, in short, to be in the folk of aspirants of our desired god or godess. The next Mukti is 'Samipata' (समीपता). 'Samipata' envisages a state of nearness, acquaintance and feelings towards the 'God'. 'Sarupata' (सरुपता), the next Mukti, is a state of transformation of the self into the form of our beloved Almighty and the last, the fourth Mukti is 'Sayujyata' (सायुज्यता) - a state of total non-difference in Jiva and Shiva - the highest state where one endures total dissolution of all the senses into the proclaim of 'Paramatma'. Dynaneshwar says why battle for these Muktis ? The end result of it is easily attainable with a single effort of being at the receiving end at the doors of the almighty, not bodily but through the state of mind and Dynaneshwar further says that even a fraction of second is enough. 'क्षणभरी'. Blessed you are, when this moment, 'क्षण' brings you to the same state of attaining four Muktis in sequence through a concentrated 'Sadhana'. Here Dynaneshwar compares a concentrated 'Sadhana' to 'total surrender'. Mukti is envisaged to be the ultimate aim on any path of reaching almighty.. Dynaneshwar describes this process of surrender through the next line.

'हरिमुखे म्हणा, हरिमुखे म्हणा, पुण्याची गणना कोण करी ?'

Dynaneshwar says, begin with the chantings of the name of the Lord and never be worried about the returns therefrom. The process of beginning with chanting of a name is repeated twice - हरिमुखे म्हणा - हरिमुखे म्हणा ! Dynaneshwar puts important weight to 'Nama' by the repeatition of this line. As narrated earlier, the stage of 'surrender', 'total surrender' towards almighty is not very easy. Every 'theory' has a 'process' to undergo.

Similarly, the stage of 'surrender' has to be achieved through a process. Dynaneshwar describes this process in detail in 'Haripath'. He says, begin with chanting of the name of the almighty. Common person gets puzzled as to which is the name of that Lord that he should chant or recite? Here again one has to look to the path in which the great saints have experienced their dreams. It is also a science. Chanting or reciting a name given by the 'Guru' is rated supreme. Several saints, world across, have confirmed this fact through their literature made available by them in various languages. You need not run after a 'Guru' to get this 'Nama'. It is in turn actually assured. You have to begin and Guru himself will appear before you and lead you on the path. The process is tough. You must have a strong faith in philosophies on which you move ahead. Like a person working on computer, he has to have faith in the algorithms defined. The element of faith in the process is discussed at length only because it is the beginning point, and a biggest hurdle in the process.

Dynaneshwar says 'पुण्याची गणना कोण करी?' Do not get yourself involved in analysing what is already proved. You will be wasting your time and energies in doing so. Hence, he says, kindly do not fall to the witties of algorithm. It is already set by great saints through their 'तपस्या'. You begin with chanting, begin with a name of whatever of your choice, whatever name you like, have a strong faith in it and Dynaneshwar says, 'असोनि संसारी' - although you may be in difficulties, difficulties of 'Sansara' or 'Prapancha' but never be worried about these things. You really do not know what is your life span ! To quote Richard Bach, who says, "The test to find out whether your mission on earth is over is very simple. If you are alive, it is not." It is this spirit that is needed. Everyone coming here is born here with a blessing of 'Self-realisation'. Call it by whatever name, but it is only the 'vision' of looking at the life that will give you real happiness in life. Many call it 'आत्मज्ञान' Many others call it 'मुक्ती'. Without going into the differences, let us accept that we are studying a path or process of total surrender - self realisation. Dynaneshwar says 'असोनि संसारी' - whatever be your situation, howsoever you may be placed, he says there is no material 'pre-requisite' to begin this process. You may be rich, you may be poor, you might be literate or not, begin, begin somewhere. Do not rate this 'Sansara' as an obstacle. He says, 'Speed-up', speed-up the process through the 'tongue'. This 'tongue' (जीव्हा) has a great role to play in 'Sansara'. Great saint Rahim, in one of his famous Doha, describes the role of 'tongue' in 'Sansara'. He says रहिमन जिव्हा बावरी - the tongue is stupid, कह गई सरग पाताल - it uttered nonsense, आपु तो भीतर गई - it coolly went inside under due protection, जूते खाती कपाल - and speeding up. 'जीव्हे वेगु करी!' You have to begin from within. The strong thresholds of 'वेद' 'Vedas' and 'शास्त्र' 'Shastra' are there to support you from outside. Unless you begin, you will not realise what support you have for you from outside. 'वेदशास्त्र उभारी बाह्या सदा!'

Dynaneshwar further says, describes that it is not only his say, it is indeed an 'Assurance' of the almighty. He says 'ज्ञानदेव म्हणे' - Great Scholar 'Vyas' 'व्यासाचिये खुणे' - also has stated catagorically, that 'yes' ! The lord has assured his presence wherever his 'Bhakta' has desired it. द्वारकेचे राणे - Yes! He is the king or Lord of Dwaraka, the Great Krishna, but he is at the home of 'Pandava' 'पांडवाघरी' - at the doorsteps of those people who really desire him to be at their doorsteps. 'पांडवाघरी' 'Pandavaghari' is a metaphor used to describe the state of 'Bhakta'. We find many such instances like Bhakta 'Pundalik' drawing Lord 'Vitthala' to his home. The real 'Bhakta's' almost force the almighty to fulfill their desire. It is a strong and catagorical assurance of Dynaneshwar that

'द्वारकेचे राणे', the Lord or the almighty is not the property of any particular sect, path or cult. The 'Lord' of 'Dwaraka' is not confined only to those who reside at Dwaraka, here again, Dwaraka is a metaphor to describe that there are really no pre-requisites to reach almighty. He is available to each and everyone on the path and 'God' is not the property of any materialistic evidence, 'द्वारकेचे राणे - पांडवाघरी' - It is this power which has to be derived by the process of 'Sadhana', resulting into the state of 'Bliss' or 'Self-realisation'. पांडवाघरी - it is your own home, your heart where you can really draw your almighty.

- Shrikrishna Sadashiv Kelkar

"Omkar Apartments", Budhawar Peth,
Tilakwadi, Belgaum - 590 006.

□□

History is continuity & advance. Traditional continuity is not mere mechanical reproduction; it is creative transformation. We must preserve the precious substance of religious reality by translating it out of the modes & thoughts of other times into terms & needs of our own day & generation.

- Dr. S. Radhakrishnan

Hindi Saint Raidas declares : "प्रभुजी तुम चन्दन हम पानी" "Every cell of my body has been filled by Thy presence as every particle of water may be filled by the scent of Chandana". So God is an immanent cause."

- (Pathway to God in Hindi Literature P.116)

Eternity Compressed in Time :

My Reminiscences of Shri Gurudeva

(Continued from last issue)

Having considered the liberative aspect of the effects of God-realisation as described by the Kannaḍa saints Kūdalureṣa and Girimalleṣa, we shall now discuss the cosmical aspect thereof following Shri Gurudeva. In this connection Shri Gurudeva deals with the mystical experiences as depicted in the songs of Mahaṇta and Bhavatāraka. Saint Mahaṇta in his song 'tanna tā tiḷidam ēle inn ēninn ēnu', 'what else remains to be known when one has realised one's own Self', elaborates his experience of cosmic consciousness. Breaking down the limitations of his individuality, "the saint attains to atonement with all creation". He takes his lodgement in the universal life, and realises his identity with man, nature and God. He sees God in all forms of existence, viz., cosmic, psychic, epistemological and mystical, and "plunges himself into a wonderful rapture", says Shri Gurudeva.

When Mahanta points out that knowledge of the Self implies knowledge of every kind of cosmic existence, Shri Gurudeva reminds us of the profound philosophy of T. H. Green, who having proved the existence of the spiritual principle in nature on the analogy of spritual principle in man, states that all human spirits are reproductions of the eternal Spirit.

Mahanta explains that nothing remains to be known, when the Self, the highest Reality, is known. Such a saint has "realised the one Self, pulsating everywhere, in the cosmic, psychic, epistemological and mystical realms." He becomes the whole universe himself, "and the notion of difference vanishes entirely from the illumined consciousness." (Pathway to God in Kannada Literature, p.281).

Portraying the various phases of the experience of cosmic consciousness, Mahanta says, "One must realise one's identity with all cosmic existences, such as earth, water, light, wind and space, as also with the Sun and the Moon and the stars, in fact, with the whole universe". Shri Gurudeva here explains that "the co-ordinated operation and integration of the laws of nature imply the existence of a conscious principle, call it spirit or soul, and it is this principle which Mahanta visualised, and by which he could identify himself with all forms of cosmic existence".

Revealing the next phase of the experience of cosmic consciousness Mahanta says that one must also realise one's identity with all psychic existences, as well as tongue, nose, ear, skin, and heart, in fact, with all sensory and motor organs. Shri Gurudeva says in his explanatory comment that "the existence of an ordered unity in the sensory and motor organs implies the presence of a spiritual principle in the individual, and it is this spiritual principle underlying the sensory and motor organs which the mystic visualises, and thereby identifies himself with all forms of psychic existence."

In the subsequent phase Mahanta goes on to say that one must also realise one's identity with the microcosm as also with the macrocosm. While macrocosm contains the microcosm, the microcosm mirrors the macrocosm. Mahanta adds that one is himself all the existences implied in the numericals such as a lakh, a thousand, a hundred, ten, nine, eight, seven, six, five, four, three, two and one, e.g., one, soul; two, duality between nature and spirit; three, guṇas; four, states of consciousness; five, mahābhūtas; six, vikaras; seven cakras; eight, madas; nine, doorways; and ten, indriyas; and so on.

Coming to the epistemologival aspect of the cosmic consciousness, Mahanta says that one is also identical with all the epistemological existences such as Truth, Appearances and Reality. Shri Gurudeva points out the similarity of Mahanta's ideas with those of F. H. Bradley, the absolute idealist. He, however, reminds us that Śankarācārya recognises only two epistemological categories, namely, Satya and Anṛta. He refers to another important statement of Mahanta to the effect that "he who dies, he who weeps and he who carries him on his shoulders, are all one; he who knows, he who forgets and he who mingles with them (bereta) are all one."

All these phases of cosmic consciousness depicted by Mahanta culminate in the mystical aspect wherein he attains to "unison with the ultimate Reality". With an auto-biographical ring Shri Gurudeva remarks, "When one is blessed with such a unitive expetience, one is himself All as well the One. There remains no difference between the teacher and the disciple. In fact, this unity is indescribable and inexplicable. Thus the unique cosmic experience finds its consummation in the attainment of unity with the Maker". (Ibid., p.283).

To elaborate further the cosmic effects of God-realisation Shri Gurudeva considers an exceedingly fine poem, namely, dṛṣtiyoḷage dṛṣti nintitu, 'the sight got fixed up in sight', by Bhavatāraka. Shri Gurudeva remarks that Bhavatāraka is a contemplative type of mystic. He differs from the psychological type of mystic. Giving a philosophical account of his experience, he says, "When the eye stood fixed in the

Eye, then a miraculous phenomenon occured; the visible world disappeared," dṛṣtavella naṣṭavayitu. The vision of the Eye before the eye implies an absolute destruction of the sight of the world. The rapturous vision of the immaculate Spirit from the earth to the very empyrean itself transfigures the whole world.

In pure philosophical vein Bhavataraka takes his clue from the Sāṁkhya philosophy and goes beyond it. He tells us that there were initially five fundamental elements, and these five produced the twenty-five; and yet these twenty-five did not remain dis-separate. They remained one and unified. Bhavatāraka tells us that in such a unity in complexity his explanation of the poem under consideration, remarks that Bhavatāraka carries our memory to old scriptures and tells us, "When he, as an individual spirit made his appearance in this world, he descended into the complex of the twenty-five elements, so much so, that he ultimately identified himself with these twenty-five". The Vedas, the Bible and Aristotle are one in inculcating this phenomenon of descent of the spirit into the complex of entities mentioned above. In the Vedas we have the famous utterance, 'as thanvaṅtam yadanasthā bibharti' i.e., the boneless soul made a bony tenement for himself. The Bible tells us that God breathed into the nostrils of man the breath of life, and vivified the tentment of clay. Aristotle talks of a god-like activity from without coming to inhabit the complex of different elements. Shri Gurudeva comments that in this conception of Bhavatāraka "we have got an idea of the descent of the spirit into the complex of different elements in such a way that the individual unity with the complex variety is maintained and realised". (Ibid., p.284).

Bhavatāraka further tells us that when this individual spirit realises its own nature, karma and dharma come to end.

"All the actions (karma) of this life and of the past ones evaporated", says Bhavatāraka, and "dharma in the manner of a swing remained oscillating, swayed to and fro, and having exercised itself fully, came to a standstill, and remained motionless". In this way karma and dharma cease to have any effect on the mystic." With the cessation of karmas the mystic enjoys tuṣṭi (full satisfaction) in the midst of sṛṣṭi (cosmos or creation). Misery cannot upset him, because "he finds the sṛṣṭi or world full of creative joy, so much so that he says to himself, muṅde nānu yārigusurale, (to whom shall I now whisper this experience?). Thus it is not possible for him to express by word of mouth the beatific joy felt by him in the contemplation and the realisation of the Absolute Spirit.

Shri Gurudeva says that Bhavatāraka seems to be a healthy type of the contemplative mystic far different from the pessimistic philosopher. The poet saw a new glory in the world after his spiritual realisation. In his sight the world appeared in a new light, regenerated and recreated. "The whole world, from the bottom of the earth to the top of the mountain, seemed full of the immaculate Spirit... He finds his beatific joy in his association with and contemplation of the world". (Ibid., p.385)

(To be continued....)

- Professor **M. L. Sharma,**

115, Malviya Nagar, Jodhpur - 342 011.

□□

Charandas tells us that all sense of duality comes to an end in such a man : दुनिया विपती हनी. *"When he has lost himself" says Charandas, "It is superfluous to add that he loses the consciousness of the world, not to speak of the cousciousness of quintiple complexes, such as the elements, sense - organs, and breaths"*

(Pathway to God in Hindi Literature P. 219)

The Spiritual India of My Dream !

I am not a mere dreamer, but a dreamer who strives hard to transform the dreams into realities. By the grace of God, I am bestowed with a gift of a new vision - a vision through which I can peep into the future. Thus, The picture of spiritual India that I project before you, is based on the realities to come, during the 21st Century which is to dawn shortly.

When the entire world is found to be filled with spiritual bankruptcy, how can you expect a sudden change to take place in India alone? My answer to this is a 'Miracle'. A miracle is bound to take place to dispel the ignorance about the existance of 'God', who is Omnipotent, Omnipresent and Omnicient. It is this ignorance that has led to egoism and to the establishment of a kingdom based on a brutal force. Today the duty has been forgotten and only the right is being insisted upon. The material prosperity that we see in some parts of the world today has been achieved not by honest and truthful means but by deceipt and brutal force. The entire world is thus passing through a pitch darkness towards the dawn of a 'New Era' !

I visualise that an "Atmic Explosion" which is million times more powerful than an "Atomic Explosion" would take place shortly, from which millions of rays of spirituality would emnate and spread all over the world. These rays of spirituality would have a sublime effect of forging unity of mankind. It would then be realised that the unseen power that holds the universe together and directs and controls the activities of the entire universe to the minutest degree of perfection, is none other than 'God' who is Omnipotent, Omnipresent and Omnicient. It is for this reason that each human soul is stated to be vested with that unseen power" known as "Atmic Power". The implicit faith in the existance of God in the form of unseen power, which is present in each and every creation of the universe, would alone help to evict the ego with its roots and branches, from the mind of the entire mankind and thus enable the mankind to seek its 'Own Self' in each and everything that is seen around the mankind. The gospel of love towards humanity as love towards God and service towards humanity as service towards God, would soon come to be realised and practised. Thus, the philosophy of "Bhakti Yoga" and "Karma Yoga" as enunciated in Bhagwat Gita would come to play in actual practice. With "Atmic explosion" that produces most powerful light of Real Self" the humanity shall witness the dawn of a New Era, of such brightness, which millions of Suns put together can ever produce !

"The India of my dream" which I see through my inward eye, is a spiritual India, void of all vices & is a picture of transperent purity, where the rivers of Bhakti would be found flowing merrily and where the people would be found discharging their duties towards humanity with dedication. It would be a thrilling experience to the entire world and to India in particular to realise God in His Universal Form, as His existance could be perceived in each and every creation of the Universe.

With the dawn of Atmic knowledge, the demon of ignorance and the "Ego Self, would be found fleeing with their Army of vices, vacating the land for virtues to take their positions in all parts of India. The gentle breeze of Indian culture would be found flowing from the "East to the West", forging unity of mankind all over the world.

The strifes and struggles which have arisen out of ignorance about the "Real Self" and thus have given rise to violence all over the world, would seem to disappear, as the Ganges of Indian culture begins to flow through this holy land of India and joins an ocean of turbulent waves, converting it into an ocean of peace ! Thus the kingdom of peace shall be found established all over the world.

The political parties all over the world, would sink their differences and would be found working for the allround prosperity of their respective nations by establishing cordial relations amongst the various nations in the world. Thus, the entire world would look like one beautiful canopy woven with the same fabric in attractive colours. It would be for the first time that the scientists all over the world, the Religious Heads of various Religions and the Philosophers of various faiths would be found working on a common platform for the prosperity of the humanity as a whole ! For, in the views of the entire world, it would be Humanity that would be looked upon as "God Personified !"

Thus, India which is the seat of highest culture in the world, would be found establishing the kingdom of God on this blessed Earth. India in all its humility would be found dedicating all its achievements at the feet of that Great Almightly, whose power is unfathomable. Great are the powers of that God who has created this Universe, in which our blessed Earth is merely a speck. It would thus be evident, how hollow are the claims of an egoist who is blind to the realities and claims his superiority over nature and God. This has been beautifully illustrated by Dr. V. K. Gokak in his book, "Sri Aurobindo, Seer and a poet". (P-45) He writes that an egoistic man has insolence to say -

"What God left, imperfect I will complete
Out of tangled mind and half made soul
His sin and error, I will eliminate
What he invented not, I shall invent
He was the first creator, I am the last !"

The egoistic man who looks forward to seizing occult powers and all the secrets of mind says -

I shall slay the enemies with a look or thought
I shall sense the unspoken feelings of all hearts
And see and hear the hidden thoughts of men
When Earth is mastered, I shall conquer heaven
The Gods shall be my aids and menial folk
No wish I harbour unfulfilled shall die,
Omnipotence and Omnicience shall be mine".

I would therefore appeal that with an insignificiant success over nature, on this blessed world, which is only a speck in the vast empire of the Universe of God, nobody should boast to be greater than God or Nature as even this small success which one has achieved is only due to the presence of that unseen power of God in him, of which, he is not aware. It would therefore be most appropriate for such a person that in all humility, he should dedicate all his achievements at the feet of God, which could not have been achieved by him but for His grace !

The picture of "Spiritual India of my dream" which I have projected before you is not much different from that of Dr. Gurudeo Ranade, as described by him in his book "Philosophic and other Essays". He says -

"If India must rise, she will rise in a most peculiar way, not hitherto known to all History. She will combine the virtues of the West and the East, and will rise superior to both. If the West and the East are to meet, they will meet in India and not in Europe. What a glorious prospect lies before India ! I see India flinging away superstition, sloth and intelletual inertia. I see her taking up the scientific spirit and energy of Europe. I see her assimilating the excellences of both the East and West and rising in the scale of modern nations, preserving all the while the integrity and the pristine purity of her spiritual Self".

India having succeded in the discovery of "Real Self" and having made significant progress in the field of Science and Technology, I see through my inward eye that the spiritual India of my dream would be leading the entire humanity towards the peaks of material and spiritual prosperity, at the dawn of "New Era" !

May the grace of God, be bestowed on the entire humanity !

- K. K. Adkar

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Brahman, the highest reality, is spirit, but not without attributes. He has self-consciousness with knowledge of Himself & a conscious will to create the world & bestow salvation on His creatures. He is the sum of all ideal predicates, infinite & eternal, before & above all worlds without any second. The Vedic Gods are His servants created by Him & appointed in their places to perform their ordained duties.

- Ramanuja

BOOK REVIEW

Reiki Fire : by Frank Arjava Petter,
Publisher : Motilal Banarasidass, Bungalow Road, Jawahar Nagar, Delhi-110 007, 1998. Pages : 126, Price : Rs. 65/-

The author is a German by birth. He stayed for three years in the Osho Commune International at Pune, India. He learnt Reiki at Berlin, Germany. He has now settled at Sapporo in Japan, where he and his wife Chetna teach all Reiki degrees. According to him Reiki was rediscovered by Mr. Mikaomi Usui of Kyoto, Japan towards the end of the 19th century. Details about the life and work of Mr. Usui are given in this book.

Everything in the universe is made up of energy, energy of differing density. So-called matter consists of coarse and rapidly moving energy particles, Radio waves and magnetic fields are slower and finer. Our thoughts and emotions are even faster and a good deal subtler. Nevertheless they are made of the same substance as everything visible or measurable, namely energy !

We are constantly surrounded by all sorts of energies, but we have forgotten how to use them. The discovery of electricity and electromagnetic waves has helped us immensely make our lives more comfortable. With Reiki we learn how to use energy inwardly, for our physical, mental and emotional well-being.

There are many ways to aim the arrow of awareness towards our own centre, and Reiki is just one of them. It puts us back in touch with the all-pervading life energy. It helps us bridge the man-made gap between our fellow human beings and nature, so we can live in harmony again. Reiki brings out the best in us and intensifies our capabilities. Reiki also reveals the path to relaxation, which is so important in our busy lives. The ultimate goal is to understand the ancient secret method·for gaining happiness and thereby discover an all-purpose cure for many ailments.

Practising awareness or meditation is the purpose of many Eastern religions (self-remembrance). Sit still and in silence every morning and evening with your hands folded in the 'Namaste' posture. Be clean and quiet. Work on your heart and do things from the quiet space inside you. Look at the environment with a loving heart, and the world once again turns into a miraculous space that feeds on love.

The physical body is the crudest extension of our soul, a miraculous vehicle that enables us to move about and feel and understand endless situations in daily life. If helps us experience (and eventually understand) pain and pleasure, bliss and agony. The human mind/ego thrives on dualism and constantly separates itself from the so-called "other". As a result we have alienated ourselves from the rest of the world. We separate ourselves from our fellow human beings and surroundings to gain individual identity. Even when we are together with friends and family, we set up high you-and-me barriers. The net result has been millenia of warfare and, most recently, horrifying environmental destruction. It is a heavy price to pay for individualism !

Disease is a very complex phenomenon. It is a sigh that, somewhere along the line, our energy flow is blocked or out of balance. It wants to show us that some part of our body needs attention. But because of our obsession with pleasure, we are not ready or able to look at it that way and be grateful for the reminder. We try to avoid or get rid of it at all costs and as fast as we can. One thing we need to understand is that disease is obviously a process, constantly moving, changing, just like health. Our body rejuvenates itself day and night : old cells die, and new cells are born. Nothing is final, no disease is incurable, and no one can remain healthy forever.

We must broaden our views on disease and find ways to treat the whole body-mind system instead. Reiki gives energy to the whole body with the help of the twelve major hand positions. This allows the body to heal itself. Repressed emotions can and do get trapped in body tissue if they have been repressed for a longer period of time. Of course it would be ridiculous to reduce every disease to a repressed emotion, it is just one possibility or one aspect of a very complex process.

It certainly is our responsibility to tune into our own body. If we realize that our bodies are usually loaded with minute tensions and repressed emotions at all times, the boundaries of so-called 'health' and 'sickness' disappear, preparing the way for a deeper understanding of our body-mind structure. Our body is really a miraculous vehicle. It is a good idea to start being attentive to what you eat, drink, read, think, feel, say and do.

Our minds and lives are constrained, devoid of freedom to act and be in the present moment. If we truly want to change, change will come joyfully and easily. Desiring something other than what is right at the present moment and spending lots of time and energy pursuing it in our minds, is simply a waste of precious time. The three guidelines to be followed are -

1) Do not do or say anything bad.

2) Be honest and work for the good of humanity.
3) Immerse yourself in the universal life energy and trust this source unconditionally.

If many people live by these guidelines, the light will spread all over the world.

If you live harmoniously in love, light and power, you will find happiness. You will understand that existence takes care of everyone and everything as a mother tends to her children. Find harmony and love in yourself and learn to appreciate the universal life energy in everything.

The author states - "I titled this book Reiki Fire because Reiki energy consumes all duality in its purity."

– Dr. B. R. Modak

"Rukmini Niwas", 38, Ranade Colony,
Hindwadi, Belgaum-590 011.

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